

THE AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent, and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Causes of hard times: in the United States seventy million bushels of grain, and in Great Britain eighty millions, are used every year in making liquors.

"A Coöperative manufacturing city is deemed feasible," says the New York Sun, "by Senator Rollins of New Hampshire, who has bought Fort George Island, on the Florida coast, as the place for the experiment."

Orders have been received from England for horse-shoes; horse-shoe nails and harnesses, by Rhode Island firms. It looks as though America would have to supply John Bull by and by with nearly everything he uses.

A movement is in progress in New York City, headed by eminent gentlemen, for improving its tenement-houses. It is stated that 45 per cent. of the entire population of New York live in these houses, and that 70 per cent. of the deaths of children under five years of age occur among this class; in other words, 70 per cent. of the deaths of young children occurs among less than half of the population.

A war is going on in England between the common traders or "legitimates" and the Coöperative dealers or "Coöps," as they are called, for short. The Coöperators sell their goods to all stockholders at a slight advance for cash, and so popular have their civil-service stores become that the common shop-keepers are much alarmed, cry out against them, and refuse to vote for members of parliament who will not pledge themselves to favor measures for limiting the operations of the Coöperatives.

Speaking of Charles A. Dana's interest in the Socialism of forty years ago, Col. Forney says in his Progress: "It is the same spark that touches the human heart to-day. Fourier believed, and Brisbane taught, a system of association to build up social and industrial Communities, wherein all faculties may be developed, all energies usefully employed, all legitimate desires satisfied, and idleness, want, temptation and crime annihilated. Is it any wonder that Greeley, with his great big heart, fell into this attractive scheme?"

Forney's Progress, in sketching Charles A. Dana, has this to say of the Brook-Farm experiment and Dana's share in it:

"Call it a scheme of idealists, an idyllic Arcadia, a dream of poetry, it was like a thousand that daze the brains to-day; many of the purest and the best; like many that distress our wisest philosophers, as they agonize over the apparently incurable sufferings of the industrious poor. And whenever I read over the bitter and sarcastic attacks of Charles A. Dana upon men he thinks have wronged him, I always recur to his part in the Brook-Farm Community at West Roxbury, Massachusetts, as the best evidence that he has a good heart, and that he has not forgotten the impulses that mastered him nearly forty years ago. This Brook-Farm Community was a very real affair. The members were George Ripley, Sophia W. Ripley, John S. Dwight, Nathaniel Hawthorne, and George William Curtis. Surely, eminent enough in all the mental and moral virtues. Mr. Dana remained with the Community in charge of the fruit department for several years, and, in 1845, married a Southern woman; and now, in his sixtieth year, is living in elegant ease."

WHAT IS, AND WHAT MIGHT BE.

IV.

At the close of our last article we said that there are certain burdens of expense to which the poorer classes in all countries voluntarily subject themselves by their own acts, and without which they could rise into positions of independence and comfort, despite the heavy taxes imposed by their governments. These voluntary expenses are incurred by the use of luxuries such as liquors, tobacco, tea, coffee, opium, etc., and the keeping of useless dogs and other pets. The articles of consumption mentioned are not necessary to the health or working force of any one. The use of them is, we admit, a habit hard to escape from, and many poor, hard-working people, accustomed to their daily use, would consider life almost unendurable without them; at least, until their systems had recovered a natural tone, and the appetite had been conquered. But the best physicians and physiologists assure us that they are not necessary, even for medicine, except in a few cases, and that the free use of them is positively injurious. We may, therefore, consider the money spent for them by poor people as a wasteful luxury.

It is commonly supposed that the world is growing temperate in the use of liquors, tobacco, tea and coffee. This may be true of some countries, at least in regard to

liquors; but statistics show that it is quite the contrary in other countries. Read, for example, the following table, showing, for Great Britain and Ireland, the consumption, per head of the population, of spirits, wine, malt for beer, and tea, during the years mentioned:

From Whitaker's Almanac, 1879.

Year.	Spirits.	Wine.	Malt for Beer.	Tea.
	Gallons.	Gallons.	Bushels.	Lbs.
1840	0 97	0 25	1 59	1 22
1845	0 96	0 24	1 30	1 50
1850	1 04	0 23	1 47	1 86
1855	0 96	0 23	1 24	2 28
1860	0 93	0 23	1 45	2 67
1865	0 94	0 40	1 74	3 29
1870	1 01	0 49	1 84	3 81
1875	1 30	0 53	1 95	4 44
1876	1 27	0 56	2 00	4 50

From this it will be seen that the consumption, per head, of tea in 1876 was very nearly four times as great as in 1840; the consumption of wine a little more than double, while that of spirits was not quite one-third larger.

From the same authority we get this statement of the consumption of tobacco in the United Kingdom:

Year.	Consumption.	Per Head.
	Lbs.	Lbs. Oz.
1841	23,096,281	0 13 3/4
1851	27,734,786	1 0 3/4
1861	35,413,846	1 3 3/4
1871	42,656,658	1 5 3/4
1873	46,315,070	1 6 3/4
1874	46,991,590	1 7
1875	49,051,830	1 7 3/4

The quantity of tobacco consumed has more than doubled in the last thirty-four years, but owing to the increase of population the amount per head has not quite doubled. The increase in the consumption of both drinks and tobacco will be found sufficiently alarming when we come to consider their values.

Through the courtesy of Mr. Joseph Nimmo, Jr., Chief of the Bureau of Statistics at Washington, we are able to give the total cost of liquors consumed in this country and Great Britain. After giving the several items, as whisky, wine, brandy, and fermented liquors, he says:

"If the foregoing estimates are not excessive, it is evident that the direct cost of the drinking habits of this country exceeds five hundred and ninety-five million dollars [per annum], or an average of about thirteen dollars for each man, woman, and child in the United States!

"Enormous as is this expenditure, it is gratifying to know that there has been a decrease, not only per head, but in the aggregate, which a few years ago exceeded six hundred million dollars—an average of about sixteen dollars per capita.

"The cost of liquor consumed in Great Britain is much greater than in this country, being estimated at seven hundred and thirty million dollars, or about twenty-one dollars per head.

"The President of the Liverpool Chamber of Commerce, after mentioning other causes of the present commercial depression, said: 'Then there was the wasteful consumption of strong drink, about £150,000,000 per annum, and the waste of labor resources which it involved, and the diminution of the labor power which it caused. The American artisan, from being more sober, stood ten per cent. higher in labor power than the English. What the country wanted was a return to habits of economy, sobriety, and hard work.'

Mr. William Saunders, an English statistical writer, confirms these statements. Taking American quantities at English prices, he declares that if Englishmen drank only as much as Americans they would expend but \$340,000,000 per year, or less than half what they really do expend; which is, in effect, saying that the Englishman drinks more than double the quantity consumed by the American. Mr. Saunders adds that this fact "may with advantage be considered in connection with the necessary condition of a large proportion of the population of England."

Although the quantity is given, we do not find a statement of the value of the tobacco consumed in Great Britain. The customs' duty averages, on the various kinds of manufactured and raw tobacco, one dollar per lb.; and as all their tobacco is imported, this goes directly to enhance the retail price. Adding the first cost of the leaf, the cost and profits of manufacturing, the

cost of manufacturers' and dealers' licenses, and the profits of dealers, we may safely assume the average retail price, including cigars, snuff, fine cut, etc., to be at least \$2.00 per lb. This would make the value of the quantity consumed in 1875 (49,051,830 lbs.) to be \$98,103,660. The quantity is, as we have seen, increasing from year to year.

The amount of tea consumed in the United Kingdom in 1877 was 151,274,852 lbs. At the average price of 50 cents per lb., this item costs the people \$75,637,742. The coffee used in 1877 may be set down at \$7,206,700. The habit of opium smoking is a secret one, which renders it difficult to get at the amount used. The quantity imported into Great Britain is not given in the year books, although the export item is given. The opium exported from India in 1877 was valued at \$62,023,740. We know that a large part of this was forced into China by the British, but we do not know how much they used themselves.

It may be thought absurd to mention the cost of dogs in such a calculation as we are making, but the item is by no means an insignificant one. The rapid increase of dogs in Great Britain of late years is remarkable. The system of laying a tax on dogs by means of licenses was first brought into operation in that country in 1867. The following table, taken from a Parliamentary document, shows the increase since that time:

DOGS IN GREAT BRITAIN.

Year.	No. of Dogs.	Year.	No. of Dogs.
1867	828,320	1872	1,137,163
1868	907,745	1873	1,176,262
1869	1,006,806	1874	1,252,068
1870	1,064,621	1875	1,302,158
1871	1,123,023	1876	1,362,176
		1877	1,392,176

The total amount paid for licenses in 1877 by the owners of these 1,392,176 dogs was \$1,748,700. This strikes us as a round sum to pay for the mere privilege of owning the dogs, aside from the cost of feeding and housing them. The authorities appointed to relieve the destitute in certain English towns appear to have arrived at the same conclusion, for they have lately issued notices that they will not furnish relief to any person or family keeping a dog. We do not know what it costs to feed the average dog per year. Several old farmers of whom we have inquired say that \$10 each is the lowest figure that can be assumed. This will make the cost of keeping the dogs now owned in Great Britain \$13,921,760 per year, in addition to the cost of licenses. The loss in sheep killed by the dogs, and in lawsuits resulting, can only be guessed at. We will not try to calculate it.

Bringing together, now, all these items, we shall get an approximate idea of the amount which the people of Great Britain pay per year for luxuries which they could forego without harm, and, it is probable, with positive personal benefit.

WHAT THE BRITISH SPEND IN LUXURIES.

Liquors.....	\$730,000,000
Tobacco.....	98,103,660
Tea.....	75,087,290
Coffee.....	7,206,700
Cost of keeping Dogs.....	13,921,760
Dog Licenses.....	1,748,700
Total, per annum.....	\$926,068,110

Observe that this table does not include any of the articles of luxury peculiar to the wealthy classes, such as costly plate, fast horses, expensive carriages, jewelry, etc. It includes only those items which the poor indulge in far in excess of their ability. The enormously extravagant character of this expenditure will appear when we say that the whole expenses of the British Government, its army, navy, civil service, and the entire cost of the civil establishments, from the Queen down to the lowest officer of the State, is only about \$375,000,000 per year. If we add to this the interest on the National Debt, \$109,502,410, we have \$484,502,410 as the grand total of the "Queen's taxes" on the nation. The people voluntarily tax themselves nearly double this amount for useless luxuries, mainly for stimulating drinks! The Government takes no pains to correct this state of things, or to help the people to live more economically. The reason is that of the \$375,000,000, in round numbers, annually raised in the form of revenue by Great Britain, the sum of over \$200,000,000 is raised on alcoholic drinks and tobacco alone! Mr. R. Dudley Baxter, in a work on Taxation in the United Kingdom, gives \$145,560,000 as the proportion of the revenue paid by the manual-labor classes.

The English are not, however, the most intemperate people in the world. Some of the Continental nations are far more self-indulgent and debased, and have, besides, to live under governments ten times more heartless and despotic.

(To be Continued.)

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXV.

TENDENCIES OF MODERN CIVILIZATION.

There is so much unwise boasting at the present day, about the progress of society, the dignity of human nature, and the future glories of our race, that it is no wonder the majority of persons are blind to the actual condition of the epoch we are now passing through. It seems to be the prevailing sentiment among those who are not absolutely wedded to the past, "whose eyes are not in their hind head, but their forehead," that the highest welfare of humanity is to be achieved by the gradual progression and perfecting of the present order of things. They look back on the continual advancement of science and the arts, the increase in the apparent decency and refinement of the public manners, the wonderful trophies which have been won by genius and intellect for the benefit of man; and it is certainly not very surprising that they should overlook the radical evil, which is indissolubly blended with all these glorious results of civilization, and infer that a system which has been productive of such signal triumphs need only be continued without obstruction in order to advance the human race to the fulfillment of the destiny for which it was created.

It is precisely as if a traveler, on surveying the beauty and magnificence of vegetation in a deadly tropical climate, should be so impressed with the voluptuous grandeur of the spectacle, the deliciousness of the atmosphere, fragrant with the perfume of a thousand poisonous sweets, and the wild luxuriance in which nature had poured forth innumerable forms of splendor, as to forget that every breath of the balmy air came laden with pestilence, and that a secret miasma was diffused on every side, which, lulling the unconscious victim in deceitful dreams, was gradually filling his frame with the seeds of certain death. This is the true parallel of the civilization of modern times. The societies which it includes, however prosperous in external condition, however rich in material wealth and pleasures, however superior in intellectual culture, to former ages in the history of the world, cherish within their bosom, a subtle poison, which is fatal to the true growth of humanity, and which contains the elements of their destruction. This could be clearly demonstrated from theoretical principles, but we need no further proof than is to be found in the facts of daily experience and observation. The tendency of modern society, though it creates a superfluity of wealth by the perfection to which the organization and machinery of industry has been carried, is to produce a state of unmitigated poverty, of physical and moral wretchedness, of intellectual degradation, and of revolting crime, among the great masses of the population, whose happiness and elevation it is bound especially to guarantee.

We rejoice that these views, though not generally appreciated, are beginning to command the attention of powerful minds, from whose position and habits we should expect a train of thought of directly an opposite character. The last number of *Blackwood's Magazine*, in spite of its political high Churchism, its cast steel Conservatism, contains an article on the subject, which if first presented in a print like our own would have been adduced as another instance of the extravagance of reformers, and pointed out as of a bad and dangerous tendency. The doctrines of the article alluded to, moreover, are a digest of the principles of one of the most enlightened and candid historians of modern times, M. Sismondi,—principles which his studies in political economy, his intimate knowledge of the sources and development of history, and his clear penetrating intellect had forced upon his acceptance.

We cannot do our readers a greater service, than to condense in a summary manner some of the facts and reasonings of this article; an article in a recent number of *Blackwood's Magazine*, written by M. Sismondi; and we beseech them to bear in mind that they are not the outburst of unwashed fanaticism, but the clear convictions of one of the calmest and brightest minds of the age.

The inherent vice in the present constitution of society, is the substitution of the love of wealth, for the love of man. Humanity is made subordinate to money; riches are coveted not for the sake of elevating men; but men are valued according to their capacity to create riches. The fatal thirst for wealth, the application of all the powers of knowledge, and all the resources of art, to this single object, is the cause of the present degradation of so many of the working classes, of the false direction of political philosophy, and of the spread

of social evils, which will in the end prove fatal to the existence of the British Empire, and indeed of all civilized Communities.

Political Economy, which in its legitimate function should teach the art of organizing society for the happiness of man, is degraded into the vulgar handmaid of wealth, and gives instruction only in the means of augmenting the sum of national riches. According to this science, in its perverted state, an increase of production is an addition to national wealth; hence all nations are making strenuous efforts for the augmentation of their agricultural and manufactured products. This increase, however, is by no means in every case, an addition to national wealth; on the contrary, it is often a pernicious addition to national suffering. If the supply of any article exceeds what can be consumed or disposed of to advantage, it is a loss instead of a benefit. The producers get their labor for their pains; they gain nothing; the consumers get more than they require; great part of the surplus is wasted or sent abroad at a ruinous loss. Increase of production, therefore, is not in every case a sign of increased national wealth; there are now in the warehouses of England, as Carlyle intimates, many thousands of superfluous shirts; and in her workshops as many thousands of naked backs; the thing is to bring the shirts and the backs together. It is the maintenance of a due proportion between production and consumption which forms the only real basis of lasting national opulence.

The wealth of a nation, according to the Chrematists, as Sismondi calls them, or the money-bag philosophers, is to be measured by the excess of the value of production over its cost. This is the most fatal of all errors, and the grand source of the misery of the working classes, and the instability of society, in all the manufacturing states of Europe. A nation consists not only of masters but of workmen; not only of consumers but producers. The latter class is by far the most numerous, the most important, the most likely to increase. If they are reduced to misery in consequence of the reduction of their wages by the introduction of machinery, the employment of juvenile or female labor, the immigration of foreign laborers, or any other cause, it is a poor compensation to say that the profits of the employers have been greatly augmented at their expense. The real measure of national wealth is to be found, not in the excess of production above the consumption employed in it, but in the means of a comfortable livelihood which their industry affords to all classes of the community; and that is to be attained only when wealth is generally distributed among the masses, instead of being monopolized by a grasping fractional portion, when the means of a decent and liberal subsistence are as common as the air and light of Heaven, instead of being the exclusive privilege of the favorites of fortune.

When wealth, whether capital or revenue, runs into a few hands; when the monopoly of the soil causes landed property to accumulate in the persons of a knot of territorial barons; when commerce centers in the warehouses of a limited number of merchant princes; when manufacturers are confined to a small body of colossal companies, or individual master employers, it is an unavoidable consequence that the great bulk of the people will be in a state of degradation and distress. The splendor of the palace, whether the aristocracy be one of birth or of money, will put out the fire on the poor man's hearth. The reason is obvious. These monstrous fortunes, like the huge reptiles which basked in the sunshine of primeval creation, are the product of social chaos. They have been made by diminishing the cost of production, that is to say, by cutting down the wages of labor, that is to say again, in other words, by grinding the faces of the poor, to such a frightful extent as to have enormously and unjustly increased the profits of the stock employed in the conducting of industry. This is the condition of modern civilization. Its fair and comely proportions do not proceed from the muscular vigor of health, but indicate the bloated luxuriance of disease. It reposes on a foundation as unstable as the sand, which is encroached on by every tide; it is built on the colossal wealth of a few; but it has no hold on the affections or interests of the great majority of the population. It is liable to be overturned by the first shock of adverse fortune. Any serious external disaster, any considerable internal suffering, may at once upset the whole fabric, and expose the wealth of the magnates to the recklessness of the destitute.—George Ripley.

The Plumber and Sanitary Engineer of New York offered \$500 in prizes for the best design for a model tenement-house built on an ordinary city lot of 100 feet by 75. The conditions of the competition were: Security against fire,

distribution of light, ventilation, drainage and other sanitary appointments, seclusion of each suit of rooms, convenience and inexpensiveness. The committee, including three physicians, awarded the first premiums of \$250 to James E. Ware, of New York City. They examined 190 separate plans, and they say in their report: "The object of the competition was to demonstrate if it is possible to build a model house for workingmen on the existing city lot of 25x100, and while the plans selected for approval come the nearest to fulfilling the terms of the competition, the committee emphatically declare that in their view it is impossible to secure the requirements of physical and moral health within these narrow and arbitrary limits."

THE CLERICAL CRUSADE.

Verdict of Public Opinion.

The Movement against the O. C. "all Wrong."

[The Union Advertiser, Wayland, N. Y.]

We cannot for our part see why the Oneida Community should be warred with when they have interfered with no public or private rights. The recent movement against the Community, as we and thousands of others see it, is all wrong. There are other societies which encroach upon the civil rights of man, both public and private, gnawing at the heart-strings of humanity and luring thousands down to hell; they, however, escape under the cloak of divinity. What grounds have these disturbers to work upon; what awful crime has been committed by this peace-abiding Community? We know of none. We hope the conspirators against the Community may see their folly in time to retrace their steps before it be too late.

An Example Worthy of Study.

[From the Truth Seeker, New York City.]

The Oneida Community must be regarded as one of the most successful experiments that has yet been made. In a single generation a little republic has been formed, their industrial pursuits regulated, domestic arrangements perfected, and the law of love and fraternity established. Offspring have been begotten with a view to healthfulness and proper development, industry has been promoted, frugality has been practiced, temperance in all things has been followed, crime has been unknown, tranquillity has been the rule, and happiness has been enjoyed. Where is there a people that have done better or done more in proportion to numbers? When the happy, peaceful, virtuous lives they have led is contrasted with the quarrels and contentions, the murders, rapes, seductions, adultery, prostitution, and all the rest of the catalogue of crimes which grow out of the current marriage system and the present order of society, the difference is largely in their favor, and the necessity for a change in the laws regulating sexual intercourse is most apparent. The condition of things can hardly be made worse, and may be vastly improved.

The Oneida people have not been libidinous, they have not been sensualists, they have not been intemperate, they have not been criminals nor lawbreakers, they have not been enemies to society. On the other hand, they have done good for themselves, and they have set an example for their fellow-beings worthy of study and adoption. They have simply exercised their rights as human beings, and have not infringed upon the rights of others. We say to the theologians and bigots, Let them alone; let them follow out their religious and social convictions undisturbed by you. They have the right to do as they do, and you have the right to attend to your own business and let theirs alone.

"Gilt-Edged Conservatives."

[Dr. Foote's Health Monthly.]

We trust that the efforts of the gilt-edged conservatives may prove fruitless. The Oneida Community is an interesting social experiment. If those outside of the Community think they observe any wrongs or evils of any kind, are any affected by them except the members of the Community themselves? Then if they are making sacrifices on account of their experiment, who should complain unless it be themselves? Any complaint from the outside world or step taken to remove this "blot," as it is called, will simply be considered by the people at large as a persecution, and will end in strengthening, rather than destroying the Community. For our part we are greatly interested in observing the growth of this Community and its fruitage. Let us see what kind of children they can raise under their social system. This feature is more important than any other. From all that we have learned thus far their children promise well. Fifty have been born, and none have died. But one generation is not sufficient to determine the full value of an experiment in this direction. Let it go on, and do not let us call that a "blot" which pre-

sents to the eyes of all visitors the handsomest of lawns and gardens, the most fruitful of orchards, the finest of buildings, and the most lively of workshops. Our own social system breeds tramps; we have never heard of tramps coming from the Oneida Community. Our system sets capitalists on the hill-tops and plunges a starving poor in morasses at the base; at Oneida, if we are not misinformed, everybody enjoys the land and its products, as well as the broad air and life-giving sunshine. Its large membership, we are told, is happy, contented, industrious, temperate and even religious according to the strictest orthodox creed. There is no complaint of wife-beating! If our own system of society were a demonstrated success, the case would be considerably different. But it clearly is not.

What Gives "a Suspicion of Wrong Intent."

[The Spiritual Offering, Rochester, N. Y.]

Of the Oneida Community we know but little, have never to our knowledge met one of its members. We heard of it when a mere child; heard it spoken of as a prosperous gathering of people holding peculiar views, but of excellent character in all their dealings with their fellowmen, peaceful, never intruding, and never obtruding their views upon others. Why this sudden awakening of the clergy against them? For long years, almost generations, the State has not been endangered in its prosperity or happiness by them. Are they not as moral a people as those outside the Community? The very fact that this warfare started with the clergy throws over the movement a suspicion of wrong intent. Cannot these worthy gentlemen trust to the power of truth to overthrow error? Must an appeal be made to the strong arm of the law? Have these reverend gentlemen forgotten their boasted power in the Gospel to save the world? So it would seem. The tendency of the church in the last few years has been to appeal to Cæsar.

The "Small Deluge" only "a Spasm."

[From the Newark Courier, N. J.]

The ministers in and around Syracuse are becoming aroused. Their indignation, which has been damming up for a dozen years or so, has at last broken its barriers, and the Community are beginning to feel that a small deluge is upon them. Public meetings have been held and are being held, and the determination painted on the countenances of these ministers indicates very clearly that something is about to be done, and that very quickly. Strange as it may seem, the people of the Community do not appear alarmed. They say they have seen such things before. They say the ministers are only having a spasm, and that when the spell passes off they will become just as rational as ever.

We hardly know what to think of these movements. It is a very grave question just how far "society," as meddling, envious, dyspeptic and whimsical people often affect to term themselves, may go in their efforts to suppress what they deem to be wrong or immoral in others. We do not know that one man's judgment, take men as they run, is any better than another man's judgment. We do not know that anybody has an interest or abstract right to make the opinions of everybody else square with his opinions. We do not know that might makes right. We do not know that there is any right more dear, or anything that should be considered more sacred, than the right to do and think and believe and say as we please, provided always that in so doing we do not wrong our fellows. We have no patience with those who are perpetually trying to cram their own cherished opinions down into the throat and stomachs of every community they come in contact with. We detest those poor miserable sinners who are continually busying themselves with pulling the mote out of other people's eyes, while they fail to notice the beam that is blinding their own eye; those restless, fidgety and disagreeable beings who are troubling themselves continually about the poor Hindoos, the poor Chinese, the poor Turks, the poor Africans, the poor Savages, the poor Mahometans, the poor Catholics, the poor Mormons, the poor Quakers, and the thousand-and-one other poor devils who they imagine could not subsist long in this world were it not for their own anxious and continued care and concern. What our heavenly Father ever put such people into the world for we cannot decide. Perhaps it is for the same reason that we have lice and mosquitoes and bedbugs and such pestering creatures. The meddling and tormenting people we have referred to must play some such part as that.

Now just what these Community folks do, we do not know. We have heard people say they were too much on the free-love order, and that they suspected they were enjoying themselves a great deal more than nice folks would consider proper. But those who profess these doctrines deny the charge; they deny that they are either immoral in their tendencies or loose in their habits. They admit they have some peculiar notions on the marriage and family relation, but claim they have a right to their whims so long as they let everybody else alone. We say we do not know, and for the present do not care, what their practices are and whether they are reprehensible or not. A great many things may be

wrong, and still we may have no right to meddle with them. We are not necessarily the sponsors for other men; we are not responsible for their sins. What we do know about this Oneida Community, and what even their enemies freely confess is, that they are quiet, peaceable and prosperous; that they do not seek to spread their principles abroad; that so far from working harm to the communities around them they, by their various industries, are a positive and well-recognized benefit to their neighbors. There is no claim or pretense that there is either deception, fraud, violence or oppression in this Community. No one claims to be wronged; no one asks to be protected. On what ground then do we base our right to interfere with the management of this body of men and women? Why seek to annihilate them? Why ask to have them scattered abroad as chaff before the wind? Their practices are immoral, it is said, and their customs improper. Ah, indeed, are we going to exterminate all those whose notions and practices do not square with ours? Are there not immoral men and women in every community as bad as those at Oneida and ten times worse; are there not adulterers and fornicators and concubines and pimps everywhere? Why, what would become of this world if all those who might properly come under one or more of these denominations should be exterminated? We do not believe there is a well-disposed man or woman in this town that has not concluded long ago that it takes all sorts of people to make a world, that we cannot make everybody do as we know they ought to do, and that seeing this is so, about the best thing they can do is to sit down and make the most of it.

PRACTICAL COMMUNISM.

[From the New York Times.]

The extraordinary prominence into which Socialism and Socialists have been brought recently in the Old World has given a new interest to anything connected with the subject. The violent measures recommended, as well as undertaken, and the murderous attempts made by extremists and fanatics in Russia, Germany, France, Italy, and Spain, in the name of Nihilism, Communism, Internationalism, have naturally created prejudice against what is called Socialism, and caused its principles to be misunderstood. Socialism, or Communism proper, is merely a class of persons and opinions opposed to the present organization of society, and aiming to introduce a new distribution of property and labor. Its object is organized coöperation rather than competition, under the belief that the human race, especially workers without capital, would be greatly benefited by such coöperation. The French Revolution is regarded historically as the parent of Socialism, although that outburst of popular fury was the wild protest of eighteenth-century humanity against the despotism that had its root in mediæval feudalism. It was, strictly, individualism roused and rendered hostile to authority and privilege of class. Robert Owen, St. Simon, Fourier, Proudhon, Enfantin have best embodied and expressed the doctrines of Socialism or Communism, which have been contradicted by the secret associations, the contempt of law, and the actual and attempted assassinations which have grown so familiar to Europe within a very few years.

Socialism, really Communism in a restricted sense, may be said to have been tolerably successful in this country. Our Communities, although not approved or generally understood, have, in spite of many faults, shown the advantage of the coöperative system when supported by industry, honesty, and morality. They almost always have some religious creed to hold them together; and the creed, however grotesque or pernicious it may appear to the multitude or to the thoughtful few, has been effective as a restraint, and produced desirable material results. They are generally thought to be grossly mistaken; their rules, habits, and opinions have been, and are, the reverse of popular; and yet they have achieved the object of all genuine Communism—the practical good and contentment, even though unworthy and stupid, of its members.

The Shakers, as they are commonly called, who are now confined to the United States, and whose settlements are so well known, are an excellent illustration of the material benefit of Communism. Although they have a very fantastic theology, and domestic customs and regulations wholly at variance with those usually adopted, they seem to be healthy, prosperous and satisfied. All perform manual labor, the women occupying themselves entirely with in-door work. Laboring not for gain, but with zealous, conscientious care, and with the conviction that they are exercising a religious function, they are unrivaled among their neighbors in culture of their land and in the quality of whatever they produce. Paying great attention to all sanitary laws, they live upon what they raise; drink only water; employ no physicians; take no medicines, and enjoy, as a rule, excellent health. The brothers and sisters—so they are named—have their meals in a common room; dwell together in large houses capable of accommodating from thirty to one hundred and fifty persons, the men occupying one end and the women the other. They possess considerable tracts of land, each member having from eight to ten acres. Believing idleness to be sinful, every Shaker, physically able, is employed in some

sort of useful work, one of their fundamental principles being a community of property.

The Dunkers or Tunkers are another variety of Communists who have Societies in divers States of the Union, particularly in Pennsylvania, and have generally prospered. Their theology and customs are peculiar; but they are simple, moral, and industrious. They refuse to take oaths, to fight, or to go to law, and hold to the tenet of general redemption. Where they have been let alone they have usually preserved their organization, have been upright and honorable, and have commanded the respect of all who have had dealings with them.

The Mennonites are a Communistic sect that have been in this country nearly two hundred years, having first settled in the vicinity of Germantown, Penn., and having spread since through Maryland, Ohio, New York, and the West. They have been, for the most part, harmonious, temperate, thrifty, and have rendered themselves comfortable and contented by a liberal and intelligent system of coöperation. * * *

Other Communities, having a common basis and a common purpose, and united by a common creed, might be mentioned as examples of practical and moral success. But almost all of these have been more distinguished for zeal, faith, and a complete spirit of subordination than for high intelligence, character, and individuality. These, indeed, are apt to be disintegrating forces, as has been shown by the experiments at Brook Farm, Fruitlands, and various Phalansteries both at home and abroad. Experience—the best, if the severest, of teachers—indicates that Communism is feasible, and may be made prosperous where the Community is small, of an average kind, and animated by one emotional idea; but that it tends to disruption in most cases in which culture, intellect, and individuality are to any extent general. What may be done in the future cannot be determined; but, up to the present, Socialism as represented by Owen, Fourier, and Proudhon,—a benefit and benefaction for the mass of mankind—still remains a specious theory and an ideal dream.

AMERICAN SOCIALIST.

THURSDAY, MARCH 13, 1879.

On behalf of the Oneida Community we thank the ministers of Oneida village for their commendation, in their lately-issued manifesto, of "the thrift and integrity of the Community as a business corporation, its excellent system of coöperative labor, and the fact that it furnishes employment to a large number of our fellow-citizens."

CAN any one point out the difference, so far as principle is concerned, between the action of the clergy of the present day in instigating special legislation against the Oneida Community, and the action of the clergy in centuries gone by in seeking the suppression of Protestant sects by governmental aid? Are not the two cases substantially identical in their appeals to the secular arm, or, as the *Nation* has it, "the arm of flesh," and in the unbelief they express in the ability of truth to cope with error?

WHEN the clergy are performing their legitimate, professional duties it is eminently proper that their titles should be conspicuously worn if they prefer it; but can any one tell why they should not stand forth simply as citizens when they choose to serve the public in any non-ministerial way or in any matter having no necessary connection with their proper ministerial functions? We think they would, by so doing, at least save the ridicule that is apt to come upon them if they parade the fact that they are "pastors of churches."

A WRITER in the *Religio-Philosophical Journal* criticises sharply "the prophets of evil," for presaging terrible calamities in the immediate future as the result of the perihelion of the planets; and in his criticism he includes some public mediums. "Ecstatic and trance speakers in all ages," he says, "have been prone to follow the example of Jeremiah, and prophesy of war, famine and pestilence. It is the easiest of all methods of gaining attention, and as no one can successfully dispute that the future may not verify, the prophet gains note, and is regarded with a kind of undefined awe. Such prophecies have been made since the advent of Modern Spiritualism, and we have yet to see their fulfillment. . . . I more especially allude to what may be called 'blood-and-thunder prophecies,' which are so constantly put forth." In respect to the approaching perihelion, our writer claims that there is no proof "that wonderful and unusual changes occurred at the time of preceding perihelions, . . . or that any planet has ever been demonstrated to have more decided influence at one time than another over mankind." Moreover, he thinks (and

we agree with him) that if the approach of the planets to the sun gives them any unusual power as affecting the earth it is quite as likely to be for good as for evil—quite as likely to redound to the benefit of man as to his destruction.

WIDE APART.

Whatever may be the final outcome of the present clerical crusade, the public are likely to be well instructed on one essential point, viz., that there is no good reason for associating Oneida Communism with Mormonism and sentencing them together. Already, the fact is becoming widely recognized that the two systems are not of the same genus, and that each must stand or fall by itself. This is a great point gained. It was enough to condemn us in many good people's minds to find that we were classed with the Mormons, who were to them the embodiments of social corruption; and when these same good people learn that the Oneida Communists have no affiliation with the Mormons, and that their system furnishes in many respects the widest possible contrast to Mormonism, they will begin to inquire for its characteristic features; and whoever does that is very likely to become, if not an interested student, at least an advocate of fair treatment. And, fortunately, the facts proving that there are broad distinctions between the two systems, and that there is no justification for classing them together, are abundant and readily accessible. One has but to ask himself, what are the objectionable features of Mormonism (we will not say as they actually exist in Utah, for Mormonism may have been grossly exaggerated, but) as they exist in his own mind, and then compare them with the principal features of Oneida Communism, to convince himself that they are as wide apart as the East from the West.

The Mormons are supposed to be defiant of civil authority; the Oneida Community claim to be its peaceable subjects.

The Mormons have their drilled soldiers; the Oneida Community are non-resistants.

The Mormons send out evangelists and compass sea and land for proselytes; the Oneida Community use no such means to increase their numbers.

The Mormons establish themselves in places remote from the centers of civilization; the Oneida Community seek those centers, and shun the wilderness and the desert.

Mormonism is supposed to degrade woman; Oneida Communism elevates and ennobles her.

The Mormons insist that every man has a right to as many wives as he can win and support; the Oneida Community insist that, in the highest form of society, rights in the sense of ownership and social bondage do not exist.

The Mormons are supposed to recruit their numbers largely from the lower classes; the Oneida Community claim to represent the best classes in the churches and society.

Mormonism is based on a new revelation, and has a new Bible; the Oneida Communists have no new Bible, and base their system on the teachings and examples of Christ and his Apostles.

A GARDEN INCLOSED.

Affection outside of Communism shrieks at the thought of a mother's giving up the special care of her children after the nursing period. Affection inside of Communism shrieks at the thought of the separations which take place between parents and children after the children are grown up, when the sons push out to get their own living, and the daughters are carried off by marriage. We think the sacrifice of motherly feeling in the Community is but a flea-bite compared with what is suffered in the common family. After weaning we commit our children to a department. The mother submits to a kind of separation. It is no more of a separation than the Queen submits to, or than mothers in high life generally submit to, and not so much. The mothers here probably have their children more than such ladies do, and we have this difference in our favor: they cannot feel that confidence in the servants they employ which we feel in the department we create—a corps chosen from among ourselves—persons whom we have known in the intimacy of home for years, and whose service is one of love and not of hire.

But allow that there is some loss of motherly enjoyment during this time when the children are in the department—from weaning till they are ten or twelve years old—what is it to the gain of having them close around you all the rest of your life? That is what Communism gives. Ah! Communism is the grand conservator of family affection. It saves the awful waste there is elsewhere in later years.

You do not lose your children just when they begin to be companionable. They are not scattered to the four winds when you most need them for strength and solace. Brothers and sisters are not separated until they become strangers; new homes are not built on the desolation of the old. What more pitiful spectacle than an old couple forsaken by all their offspring? Yet it is very common. They have brought up eight, or ten children very tenderly with their own hands, perhaps, and not one stays to cheer the hearth of their declining years. Affection was fostered in childhood only to make the separation at maturity more dreadful. We think the fate of old folks under the common family system will seem as cruel to the world by and by as the way savages dispose of their sick and aged does now. Communism is a garden of the affections inclosed. The common family system is a garden without a fence. It gives the affections a luxuriant start, but surrounds them with no protection, and they are often pulled up by the roots in their early prime.

THE MODERN NINEVEH.

ONEIDA COMMUNITY, Feb. 17th, 1879.

Editor of the *Syracusan*:

DEAR SIR:—As a matter of curiosity to students of language, I call attention to the variety and vigor of the terms used in the Convention, and in the newspaper articles relating to it, to depict the devastation which the clergy expect to bring upon our "wicked" Community. We are to be "broken up;" to be "extinguished;" to be "suppressed;" to be "eradicated;" to be "wiped out;" to be "stamped out;" to be "demolished;" and so on. These are not half the terrible words that might be collected from the prophecies against us. It would seem as if we were to be exterminated as completely as were Sodom and Gomorrah, by some great convulsion of nature; and there is no intimation of the possibility of mercy, even if we should repent and turn from our evil ways.

In this respect we are reminded of the inexorable prophecy of Jonah: "*Yet forty days and Nineveh shall be overthrown!*" Here is no reservation, no merciful uncertainty or alternative. In imagination we behold the stern prophet marching all day long into the trembling city, and hear him at every block proclaiming in pulpit-tones, and doubtless in the varied phrases of the Convention-prophecies, "*Yet forty days and Nineveh shall be suppressed!*" (Tramp, tramp, tramp.) "*Yet forty days and Nineveh shall be eradicated!*" (Tramp, tramp, tramp.) "*Yet forty days and Nineveh shall be wiped out!*" (Tramp, tramp, tramp.) "*Yet forty days and Nineveh shall be demolished!*" and so on. Well, it did not turn out as the prophet hoped. The Ninevites, wicked as they were, were not altogether pig-headed; and before the time for the convulsion came, they changed their ways, and the Lord let them live on with their households and business as usual. This displeased Jonah exceedingly. The very thing he was afraid of when he ran away and got into the whale's belly, was that the Lord would be too good-natured to carry out his prophecy, and so would leave him in disgrace. Twice the Lord had to ask him as he sat outside the city, waiting for its destruction: "Dost thou well to be angry?" and twice Jonah answered: "Yes, I do well to be angry even unto death." He was mad because the Lord was more merciful than he. The appeal which finally shut him up and ended the story, was: "*Should I not spare Nineveh, that great city, in which are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle?*" We sincerely hope there will be similar merciful consideration on the part of the great powers that are over us, for the three-score little ones in the Oneida Community who cannot discern between their right hand and their left, and for the Ayrshires and Holsteins in the barns. As to conditions on our part, we long ago repented in sack-cloth and ashes of any intention to break the laws of the land; or rather we never had any such intention.

Seriously, we hope that the time for these idle fulminations of impossible vengeance is passing away. At the very worst, we are only in the position of persons whose special practices can be stopped or punished by laws now existing or hereafter to be fitted to the case. This liability, whatever it is, gives no power to destroy our lives, or buildings, or business, or Community-organization. As well might the temperance folks talk about "wiping out" a man's grocery and "exterminating" his household, because he sells liquor without a license. They can stop the selling or punish it, and that is all.

I see that the reports of the Convention give Chancellor Haven of your University the credit of suggesting (first and alone, I think,) the impropriety of the destructive language which I have criticised; he reduced Prof. Mears' first resolution to common sense by changing the expression "suppression of the Community" to "suppression of the immoral practices of the Community," and he earnestly advised the Convention to hasten slowly; for all which the Community begs leave to honor him.

Respectfully Yours,
JOHN H. NOYES.

[The above communication was recently published in *The Syracusan*, a paper edited by the students of the Syracuse University, where the late Clerical Conference was held. We thank the editors for the hospitality of their columns; but notice with regret that, in their edi-

torials on the CONFERENCE, they fall into the usual slang about *suppressing* and *exterminating* the Oneida Community. Their Chancellor's wisdom seems not to have reached them.—ED. AM. SOC.]

COMMUNITY ITEMS.

ONEIDA.

—The gardeners have begun planting seeds in the forcing-house.

—The laundry superintendent reports that she has handled 11,742 pieces during the last two weeks.

—The fruit-factory orders tin from Wales. It requires about 1,217 boxes of tin to make 26,000 standard cans.

—The new spring mentioned last fall flows abundantly. We occasionally draw on it at the rate of 1,000 barrels per day.

—A pair of Pekin ducks and a pair of fan-tail pigeons were sent last Monday to the little Syracuse girl whose order was published in this column last week.

—When a letter was read from an enthusiastic applicant a few evenings since, who wrote, "I am about positive that I would require no 'working over,'" an expressive smile passed over the faces of many persons who have been members of this school for twenty-five or thirty years.

—Our librarian keeps on file eight daily papers, thirty-four weeklies and eighteen monthly magazines. Those who represent the various business departments of the Community can always find fresh literature here; so can the lovers of science and others who have many-sided interests. There are, besides, numerous odd journals lying on the table—irregular exchanges and papers and magazines purchased, when abroad, by our traveling agents.

—Our secretary, who answers letters from persons anxious for acquaintance with the Community, says he receives three applications for membership per day. To such applicants he usually sends a printed circular explaining why we cannot at present receive new members. A young aspirant, after receiving one of these replies, wrote again even more urgently. He started off as follows: "Pardon me if I cannot consider your circular reply as final, and if I seem over-urgent; but I cannot consider myself in the light of an ordinary applicant, and it is to them, I opine, that your convenient circular is mostly addressed. I will be as brief as my earnestness will possibly allow. You say your Communities have their full complement. That is undoubtedly an important *general* reply—an important objection to general applications; but as a reply to a particular applicant, as an objection to a particular, single admission, I cannot at all regard it as insurmountable, and I most earnestly desire you to consider me such an applicant. One person more, requiring the smallest possible amount of individual space, *cannot* crowd or even inconvenience you." He proceeds to give his qualifications in the same can't-take-no-for-an-answer-style, and does it so ingeniously that some one suggested if we received him he might find his especial function among us as an advertiser.

—O. C. business men, who go to the neighboring cities and to cities remote, all bring back one word, that they meet everywhere the warmest congratulations and sympathy. H. W. B., who has just returned from a round trip to Burlington, Montreal, Boston, Springfield, Hartford, New Haven and intervening towns, says he met absolutely nothing else. The public sentiment expresses itself in exclamations and objurgations like these: "Why don't they mind their own business?" "Whose business is it how you live among yourselves if you are good citizens and neighbors?" "If I chose to join the Mormons, or if I chose to join the Shakers, or if I chose to join the Oneida Community, whose business is it? This is a free country." Truly, we are astonished ourselves at the state of popular feeling. It is a new revelation to us—the weakness of sectarianism and the strength of the spirit of toleration which exists. The spirit of freedom seems to cover this land as the waters cover the sea. And it is not anarchic liberty—the tyranny of the lawless. It is not so much a revolt against oppression as it is a determination not to oppress. We are confirmed in the belief that the Community knew its time, and did not start till there was a preparation in surrounding civilization to let it work out its experiment to the proof.

—Saturday evening a lecture by F. W. S. on the philosophy of storms as established by the investigations of the signal service. He gave an interesting account of the New York *Herald's* latest enterprise, of which the following is an outline:

Within a year or two the New York *Herald* has es-

tablished what it styles the "Herald Weather Service," the object of which is to observe the course of storms which travel from this continent eastward to Europe, and to notify the Europeans, by cable, through the *Herald* offices in London and Paris, of the dates when the storms leave our coast, their velocity, course, and the date and locality of their probable arrival on the European coast. A system has been gradually elaborated by which this information is now given with a considerable degree of accuracy. A prominent French meteorologist has asserted that the *Herald* predictions are fulfilled in eighty per cent. of the cases reported. As all heavy storms which threaten the shipping of England, France and Germany come from the West across the ocean, this enterprise of the *Herald* is an important one. It usually takes three or four days for a heavy storm to cross the Atlantic, and as the warning of its advent is telegraphed promptly when it leaves our coast, there is ample time to take all necessary precautions, and thus many losses of life and vessels may be, and have already been, prevented. The majority of these storms are developed on our Pacific coast, are circular in form, revolving around a center, and are often several hundred miles in diameter.

COMMUNITY MEN "NOT GUILTY."

BY ONE OF THEM.

Albeit we are firm believers in the doctrine of non-resistance, and cherish no bitter feelings toward Professor Mears, we would not have it thought that the men of the Community are indifferent to the imputation of licentiousness which he is so free to cast upon them. We desire to have it distinctly and publicly understood, therefore, that we deny his charge *in toto*, and claim to be as jealous of our honor and integrity upon this point as Professor Mears himself. Had he taken pains to inform himself about the Community family he would have found that it has for thirty years been as distinctly bounded from ordinary society as the most exclusive of private homes, and that the men of the Community are as strictly faithful to it as the most conscientious monogamist is to his family. We cordially invite a comparison between the fidelity of the men of the Oneida Community to the social relations which they have solemnly assumed, and that of the men of any church which Prof. Mears may select.

Almost all the young men who were brought up in the Community have acted at different times as traveling agents for the Community's manufactures, and as such have been passing up and down through the country for at least a score of years. If they are so corrupt sexually, why is it that no complaints are ever heard of their invading the families of those they have dealings with? or why is it that the Community is absolutely free from the sexual diseases which are so common in outside society? The ill-success of Prof. Mears at Syracuse shows that vague and ignorant charges of impurity amount to nothing. Before he assembles another Convention we would respectfully suggest that he hunt around among the families of our neighbors, or wherever our men have been, and see if he can find an instance where a Community man has been guilty of sexual misconduct with any outside woman. This hunt will, we fear, leave him but little leisure to attend to college duties, but then it would be worth so much to be able to go before his next Convention with a *fact*, that as general of the Crusade against the O. C. we do not see how he can begrudge the labor. Facts! Professor, facts! The newspapers think everything of a good, sensational fact; and if you can find one, and do not repeat the blunder of excluding the reporters from your next Convention, you may have the satisfaction of having them on your side another time.

G.

CORRESPONDENCE.

Silkville, Kans., Feb. 26, 1879.

EDITORS AMERICAN SOCIALIST:—Your No. for Feb. 20th has come out like Minerva, the goddess of Wisdom; she was not born like others, but sprung full-armed from the head of Jupiter. You might well put her helmet on your frontal. I bespeak twenty-five copies of this issue to distribute in charity with the motto, "*Honi soit qui mal y pense*." I feel that there is a divine providence in this issue. There is not a line nor a sentence I would wish left out, from your head-line to the last line in your advertisements. Your editorial comment headed, "Evil to Him Who Evil Thinks," is a fine and exhaustive definition of the phrase "Complex Marriage." I could not for the soul of me think otherwise from studying and investigating the record of your Community, which I have done for years, though not personally acquainted with one of your members, and

never having yet visited your home; but from an inward conviction of a higher moral manhood I could see the high position of perfect independent equality, intellectually and morally, women will hold in the Community of the future.

Yours truly, T. A. C.

S. E. Community, Bakersfield, Cal.

EDITORS AMERICAN SOCIALIST:—I have just thought of a method of getting subscribers that might work to advantage. Let each one interested in the cause send you the names of such persons as he supposes might be induced to subscribe after reading a few numbers, and you send the paper to such persons for three months, with the statement that it is so sent at the request of —, to whom they will make payment should they desire to subscribe. If at the expiration of that time the persons do not subscribe, the sender of the names must pay you for the three months at club rates, the same as he now pays for every new subscriber furnished. Thus, by risking one dollar he has the chance of placing the paper for a short time in the hands of four new persons, and should he secure one of the four as a subscriber, the premium on that will pay for the loss on the others, and thus he will benefit the cause without pecuniary loss.

[We are perfectly willing to try this plan, and will do our part. Send in the names, the more the better, provided you stand ready to pay for the beneficiaries in case they default at the end of the three months.—PUBLISHERS AM. SOC.]

THE CRAIG TESTIMONIAL.

Prairie Home, Silkville, Kans.

DEAR SOCIALIST:—Seeing a short notice in your issue of the 13th ult., of a testimonial to be raised in England for E. T. Craig, that old veteran of Coöperation and Socialism, brought up before my mind his valuable "Historical Reminiscences," which appeared in a number of articles in the SOCIALIST a short time since; and knowing him in previous years, through a work on "Co-operative Farming," published in England, in which the sad history of Ralahine is given, I had the sincere wish that in this land of freedom something substantial might be done in his behalf.

THOMAS A. CAREW.

Donors can address the Secretaries of the Craig Testimonial Fund, 47 Millbank-st., Westminster, England.

THE SYRACUSE CRUSADE.

EDITORS AMERICAN SOCIALIST:—It is no part of my design to vindicate the O. C., believing if they are not able to do it themselves, or rather if vindication is not to be found in their works, it had better be left undone. But the recent Syracuse doings have moved me to say somewhat in behalf of that freedom which is ever the handmaid of true progress—that progress which signalizes alike the works of Creator and created. If traces of indignation shall be obscurely visible, please set them down to the score of "Old Adam." If you do not, Prof. Mears will, and it may be best to own up at once.

In all seriousness, must it ever be true, in the future as in the past, that the car of progress cannot be set in motion without being confronted with a wall of clergy which it must run over or rebound from? Will it be as true of the nineteenth century, as it has been of every one from the first to the nineteenth inclusive, and of all previous time? It matters not in what direction the car is headed, or by whom manned; a Christ, a Luther, a Darwin or an Oneida Community. If a new departure is made in morals or religion, the alarm is sounded that Jehovah's throne is being undermined, and will soon topple unless there is a general rally to its rescue. The distinction between it and the "commandments of men" is so dimly defined, or confusedly mixed, in the minds of many, that they in time come to regard them apparently as synonymous. Hence the inevitable decree that there is no doubt about the inherent wickedness of the particular case in hand. The language of priestcraft is not, "Are these things so?" but, "There is no doubt." And, as at Syracuse, the first problem to be solved is how to get "every man, woman and child indoctrinated with that idea." The reason is obvious—fear of the people. Sympathy of the people with the persecuted is naturally suggestive of caution to the persecutors.

The most scathing denunciations that fell from the lips of Christ landed on the heads of the clergy. Woe after woe was poured upon them in rapid succession. Crime after crime was laid to their charge. They neither entered the Kingdom of Heaven themselves nor suffered those who would to do so. Obstructionists then, obstructionists to-day.

In carrying out his mission of replacing the old with the new, he had to encounter the combined opposition of the religious teachers. They were just as sure then that he was in deadly opposition to religion and morality as they now are that the O. C. is; and appear to have as little faith in his teachings now as then. No plainer precept of his is on record than that a tree is known by its fruit. Either the tree and fruit are both good or both are corrupt. Men do not gather grapes of thorns nor figs of thistles. "All a mistake!"

exclaim these Syracuse disciples and their coadjutors of the press in a breath; "that is exactly what has been done at Oneida. They have been harvesting figs there in profusion, and of the very finest quality too, from *thistles*, for the last thirty years, Canada thistles at that!"

After lauding the superior excellences of the Oneida grapes and figs, and affirming that no one has been able yet to detect a fault or imperfection in them, they have the assurance to ask the people to lend a hand in plucking up the tree that bore them, for the reason that it is a veritable Upas—"in deadly hostility to the principles of Christian morality." In fact, there is *no doubt* about it.

These gentlemen may confine themselves to either statement, and the people will listen patiently to any evidence they may have to offer; but when they ask them to swallow both at once, they ask that the Master they profess to serve shall be taken for an impostor, and that the convictions of a lifetime shall go for naught. Self-stultification like this, by men of superior learning and talent, cuts a sorry figure in the bright sunlight of nineteenth-century publicity. It was the one fatal flaw in the testimony brought to convict Jesus. "They agreed not together."

And what shall I more say? for the time would fail me to tell of Paul, and Luther, and Galileo, and Gall, and Spurzheim, and Mesmer, and Darwin, who were all subjected to the same charges of sacrilege and deadly hostility to religion and morality. And now in this nineteenth century of grace cometh a Community claiming to have discovered a better and more desirable social organization than the world had previously known, and the clergy assemble, not to investigate the truth of the claim, but to fulminate anathemas in a pre-judged case, leaving the common people to investigate afterward, as they very likely will. Let us feel thankful that the stake has ceased to do duty in such cases.

These be hard words, and unpleasant to say of those who by nature and profession, it would seem, ought to be the natural leaders of their fellows. But truth, and possibly duty, demands that they be said.

"The method of treatment must be moral and scriptural," affirmed Bishop Peck. "The opposition must be soundly scriptural."

Just so. How would this, for instance, do for a sample, modifying the original slightly to suit the present exigency:

"And when it was St. Valentine's day, certain of the Methodists, Presbyterians, Congregationalists, Unitarians, Episcopalians, Reformed and Universalists banded together and bound themselves under a pledge, saying that they would neither look for sudden success nor ultimate failure, but that their association should have succession and permanence until they had extirpated the Oneida Community? And they were more than forty which had made this conspiracy." (Acts 23: 12, 13.) Or this? (Acts 4: 13-21.) The case is not strictly parallel, but sufficiently so, perhaps, to furnish suggestions for scriptural proceedings. The 21st verse begins thus: "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people."

Now, I understand this to be the predicament the Syracuse covenanters are in; but as there seems to be some doubt whether processes of the threatening sort may not be accompanied with some danger, I beg leave to suggest that they compromise the matter by making faces at the Communists. True, this would not be *exactly* scriptural, but under present circumstances it may prove to be as nearly so as will be really safe. At all events, I think I can confidently assure the worthy Bishop that it will be not a whit less effective than was the threatening in the case of Peter and John.

Many more passages might be cited which would at least furnish hints for scriptural methods, but I will refer to but one more. When the clergy undertook to discipline Jesus for permitting his disciples to transgress the tradition of the elders, and he turned the tables upon them so handsomely, he gave utterance to the memorable doctrine that nothing which goeth into the mouth can defile a man. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Now, those "unclean birds" (see Albany *Evening Times*) at Oneida have hearts reeking with just such things as the above, especially adulteries and fornications. (I have the Syracuse divines and the newspapers for authority, and therefore know whereof I speak. No Christian minister, and especially no newspaper, would give utterance to statements of that purport if not true.) The most feasible method that occurs to me to encompass their overthrow is to have those guardians of public morality establish a corps of private detectives to hang around the Community windows and hallways, after dark, when the inmates are off their guard, and wait till some of those defilements come up; and they will be prepared to adopt, with exultation, the language of Scripture: "What further need have we of witnesses?" Jesus, it will be remembered, was himself one of those outwardly moral characters, of unexceptionable deportment, successfully defying the utmost skill of lawyers and false witnesses to secure his conviction, until he was entrapped, in an ap-

parently unguarded moment, into the utterance of the "blasphemy" which cost him his life.

If none of these suggestions are deemed worthy of trial, I despair of aiding the covenanters to any practical solution of the question.

After all, if the institution *only could* be identified with those emanations from monogamic society to be found in all cities, but which were nameless at Syracuse, the treatment would be extremely simple. Still, the ugly fact that license rather than extirpation is resorted to in such cases would demand a hearing. And if success should eventually crown these efforts to have the Oneida disease diagnosed as "fits" would it be proper, would it be just, to pursue this particular *branch*, which, according to the testimony at Syracuse, has scattered blessings on every hand in no stinted measure, with a more relentless rigor than those which carry death and ruin into every nook and ramification of society? Surely, consistency would meet with *some* consideration at the hands of so distinguished a body of divines.

FAIR PLAY.

SPIRITUALISTIC NOTES.

Dr. Slade has had a very successful career in Australia.

George Combe was evidently a psychic. He wrote an "Essay on Responsibility." Of the way it was written he relates: "Right or wrong, it was the spirit of inspiration that produced it, for it poured forth in torrents from the pen, at the rate of four and a quarter pages of my close MS. per hour, without premeditation, and almost without requiring a word of alteration in the style."

W. Stainton-Moses, an eminent English Spiritualist, in a paper read before the British Association of Spiritualists, Feb. 17th, on "Traces of Law in the Appearance of Spirits, Embodied and Unembodied," sums up his conclusions as follows:

1. We have general indications of what we may expect in our search for law in the observable community of sensations, *e. g.*, in twins, and between the mesmerizer and his subject.
2. So far as we can see, the power of action independent of the body is inherent in spirit; only some are more closely prisoned than others.
3. It apparently exists in the highest degree in those whom we call mediums.
4. In all cases it operates freely during bodily sleep, or when the body is in repose.
5. It acts more freely still in a medium who is in a state of entrancement.
6. It is especially active immediately before, at, or just after the time of death.
7. Very trivial causes—a mere desire to get something that is wished for—will suffice to liberate the spirit and allow it to appear apart from the body.
8. Any disturbing cause that stirs the depths of the spiritual or mental being, such as mental anxiety, acts more powerfully still.
9. But the most potent motive-spring of all is affection.
10. The return of the departed would seem to be affected by—
 - (a) Mental anxiety, *e. g.*, about worldly business that has been left unsettled.
 - (b) Affection for those left behind.
 - (c) Guardianship.
 - (d) Distinct mission of mercy or instruction intrusted to "ministering spirits" by those higher than themselves.

Lastly, Haunting spirits are usually earth-bound, and even bound to certain localities with which their earthly life has been associated.

In some cases they would seem to exercise a certain monitory care over certain families, manifesting themselves only before death of certain members of them, or at epochs in the family history.

They are usually unhappy, and may frequently be released by the presence of a medium or by prayer.

In regard to "hauntings," Mr. Stainton-Moses further says:

"Hauntings are referable, usually, if not always, to the action of earth-bound spirits. In some cases, 'where the treasure is, there is the heart also;' in others, a crime has been wrought, and the spirit is linked with it till expiation has been made. In others, cupidity and avarice have survived, and bind the spirit to earth. The laws are in all cases to be found in the affections, the desires or the passions, or else in the effects of deeds done in the body. No doubt we may discover stories of apparitions for which no adequate motive can be discovered; but first of all we must be sure that, in such cases, the appearance was objective, not the fancy of an excited brain or the mere projection of thought acting on a sensitive, but a positive objective presentation. In such a case the reasons discoverable in almost all cases may well lead us to believe that there is a motive, only lying too deep for us to discover it at once; and that one or more of the motive-springs of spirit has been secretly touched."

WOMAN'S TOPICS.

Mrs. E. D. N. Southworth has written fifty-nine novels.

It is said that Nillson and her husband are about to separate.

Wilbur F. Story of the Chicago *Times* gave a half interest in that paper to his wife as a wedding present.

Anna Dickinson has been engaged by Barton & Lawlor, of the California Theater, to play for one week, and to deliver afterward twenty lectures on the Pacific Coast. She will receive \$16,000 and expenses, and will enter on the work in June.

The following are names of women lawyers in the United

States: Mrs. Belva A. Lockwood, of Washington; Mrs. Mira Bradwell, editor of the Chicago *Legal News*; Miss Phoebe Cozzens, of St. Louis; Mrs. Fortee, of Iowa; Miss Goodell, of Wisconsin; and Mrs. Foltz, of San Francisco.

Mary Clemmer, in one of her "Woman's Letters from Washington," gives a very interesting glimpse of the literary and scientific aspects of Washington society. Sketches are given of the Philosophical Society, the Schillerbund, Horatio King's Literary Reunion, and the Unity Club, and, best of all, the "Literary Society," which meets on alternate Saturday evenings at the home of Mrs. Dahlgren. She writes: "Madeline Vinton Dahlgren, the daughter of an Ohio statesman, the widow of Admiral Dahlgren, U. S. N., a marked person in Washington Society from early youth, devotes her widowhood to the education of her children, to religion, to good deeds, to the cultivation of letters and of a cosmopolitan aesthetic society of which she is the center. Other ladies joined her, I believe, in originating it; but they have one by one dropped off—for it costs energy, perseverance, patience and money, as well as refinement, tact and talent to sustain such an organization—and this lady alone seems to possess *all* of these factors in a sufficient degree to make her its acknowledged queen." This Society is composed of scientists, artists, musicians and writers. Judge Drake, Supreme Justice of the Court of Claims of the District of Columbia, and formerly Senator from Missouri, is President of the Society. "A man of the clearest perception, of infinite wit, humor and kindness of heart, under his manipulations the meetings of the Society never degenerate into dullness, nor even into formality." At these meetings "one hour is devoted to the reading of essays, poems, or formal discussion; while several hours are given to music, conversation, supper." In her description of the Society Miss Clemmer says:

Despite its inadequate title, I hail this Society with a sense of personal delight, as the strong beginning of a great social thought-center, whose vast and varied harmony shall yet grow out of the molding and modulating of its contrasting but not conflicting elements. I can give no more adequate proof of this than by quoting from the address read by Mrs. Dahlgren, at the first meeting at her house this winter, after a breach made by cruel death for more than a year. She said:

"I crave permission, as one of the members who had the honor to assist with careful deliberation in forming its constitution, to recall to the Society some of the ideas which underlie its organization and form its essence.

"First, It may be said that our aim and purpose is to assimilate contraries. In the second place, we desire to become a thought-nucleus.

"This capital city is filled with representative men, elected to wield the destinies of this great nation; also with men chosen to represent other nations. It is a center of forensic eloquence, of statescraft and diplomacy. Shall it not, as well, become a focus of intellectual force in every domain, and thus exert a corresponding power over the national will in the various departments of human knowledge? Such an influence, to be felt, must be aggregated. With this view, our Society seek a solidarity of interest for the scientist, the scholar, the writer and the artist. Collectively, we are brain-workers. Individually, we represent the most diverse methods; and out of this unity in the midst of variety—this synthesis and antithesis—comes our vitality.

"It has always appeared to me that one reason why so little real progress is made is that we will stupidly run on in the same grooves. Each circle very naturally continues to cultivate the people who share the same tastes, and thus shuts out for itself a wider range of ideas. This effect in small communities is often painfully perceptible and contracting. This danger is somewhat obviated in a place so cosmopolitan as Washington; yet even here our purely conventional society manages to smother the Promethean fire, leaving a lifeless mass under a gilded surface. Despite our great advantages, the average social reunions of Washington are often about as anane as are similar assemblages elsewhere.

"With no cynic spirit, but with sad fatigue, may one watch the throng of a crowded reception, by courtesy called 'brilliant.' The crushed toilettes of our fair women show a loss of time, thought, and money painful to think of, when we know that these are the three great factors of progress. And the man of fashion is still more absurd. You see by his *dis-trait* manner that he is never so underbred as to be really interested in anything or to tolerate other than a repetition of a few meaningless phrases. For this vocabulary a score of words, unassisted by any particular idea, will suffice.

"Thirdly, a special aim of this Society is the recognition of talent. The only court that should hold sway in a republic is the court of letters; the only sovereign, the brain autocrat. Here we assemble to present or to make good the various patents of nobility with which the Creator has endowed or our patient effort made good.

"Again, arising out of our fundamental law, the recognition of merit, grows the ignoring of a *money* power.

"This Literary Society of Washington has the audacity to have found the Utopian limit, the Arcadian happiness of existing independent of the tyrant sway of the Moloch of materialism.

"It exacts no fees or dues other than the brain contributions of its members, and these are so abundant as to form a perennial source of wealth.

"As an adjunct, however, to all this ideal expansiveness, your hostess is not forbidden to offer the exhilaration of tea or the symbolic sandwich of affiliation."

These words, so simple, so wisely suggestive in their place, were read in her own parlor by a lady wearing black for a brave, honored, beloved son, who at the last meeting of the Society in that house lived and had his being in that happy home. The mother had again taken up the life she laid down on that day of unutterable bereavement. She read her salutation not to straight rows of dyspeptic-looking literary folk; but to an assembly truly brilliant in its commingling variety—to high officers of Government, to senators, to representatives, to men famous as scholars and scientists, to well-known writers, to artists, to musicians, to clergymen, to lovely women, in whom it seemed the highest wisdom to be just as beautiful as God made them. Herself a devout.

member of the Roman Catholic Church, nothing could have been more largely catholic than the varied assemblage she had gathered into her home. In one door at one time towered the tall form of Father Reveille, a Dominican priest from Paris; and beside him the boyish, yet intellectual face of Byron Sunderland the chaplain of the United States Senate.

We have much to regret; much to mend; much to gain. But strong manhood, fine womanhood, great intelligence, keen sensibility, virtuous life, boundless aspiration, elegant manners abound in Washington; and, in the words of our sage, "we hope in the next generation will much more abound."

We have so long regarded Washington as mainly a center of political intrigue and corruption and of fashionable life, that it is a relief to have this picture of something brighter and better that is growing up there, and to know that among the strongest workers for it are American women.

RECEIVED.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. March number. National Railway Publication Company, Philadelphia.

A TREATISE ON THE HORSE AND HIS DISEASES. Published by B. J. Kendall, M. D., Enosburgh Falls, Vt. Price 25 cts. THE CASE OF WALTER W. BROOM. A Statement of Facts. A Plea for Aid. 824 Dickenson St., Philadelphia.

ONE THING AND ANOTHER.

"Didn't my Lord deliver Danuel? Yes, he did!"

Passanante, the would-be-assassin of King Humbert of Italy, has been tried and sentenced to death.

Henry Ward Beecher thinks that square dealing is beautiful even in young women running a church fair.

You mustn't expect to have your letters come and go any faster than they used to. Congress won't pay another cent for any more fast mails.

The Prince of Wales is said to show his appreciation of America, by making his little bets in dollars and not in pounds, shillings and pence.

The Legislature of New York is considering the question of reducing the pay of future members from \$1,500 to \$1,000 a year, and the legal rate of interest from seven per cent. to six.

General Butler and Congressman S. B. Chittenden, of New York, have agreed to have a friendly suit in the Supreme Court, to test the legality of greenbacks issued in the time of peace.

In 1856 there had to be an extra session of Congress, because the Republican House wouldn't pass the regular Appropriation Bill as it came back amended by the Democratic Senate.

When we go to England to be a newspaper correspondent we shall ask to be excused from confining our letters to subjects pleasing to the most bigoted, anti-British element in this country.

Some of the New York Legislators want to turn a part of the Central Park into a parade ground for Captain Jinks and his hussar marines. Let him have a grand Campus Martius somewhere else.

William E. Chandler, the President maker, thinks that Mr. Hayes has got to be a Republican the rest of the way out. The Democrats will hook him to death if he doesn't get down from the fence.

"Oranges! sweet oranges." The Valencia crop of oranges is estimated at 2,000,000 cases this year. They bring about \$2.50 a case in New York: while the Florida crop, which is thought to be riper and nicer, brings about \$5 a case.

A score or more of ballot-box stuffers and false counters have been convicted in Baltimore and sentenced by Judge Bond in the United States Court. Some of the Florida Democrats are already in the penitentiary for the same offenses.

Congress had to adjourn without amending the sugar-tariff. It is claimed that several millions of dollars are lost to the revenue annually by the present system of grading sugars. The total income from the duties on that article is about \$40,000,000 a year.

The Phylloxera is very likely to diminish the supply of French wines, but not so with French brandy. That delicacy will always be procurable at moderate prices so long as the distilleries of the United States and Britain yield the whisky and the beet yields sugar.

Our paper-makers gather rags from all parts of Russia, Egypt and the East, and are likely to bring in the plague. The President has accordingly approved an order subjecting all vessels from the Mediterranean, Black and Azof Seas to special quarantine and destruction of cargoes if necessary.

At this late day the shippers and property-owners of New York City are beginning to testify against the great East River bridge. A Brooklyn rigger says the expense of lowering top-masts to vessels passing under it will be from \$25 to \$120 each, according to the size of the craft.

Disfranchise the negroes and then proportionately reduce the Southern representation in Congress. This would do away with the necessity for test oaths and Federal Supervisors of Elections and leave the Southern Democrats a complete

monopoly in the business of peaceful voting. Maybe they would like to give up a little power in Congress just for the sake of having quietness at home.

An ungrateful stage-horse in New York City kicked Henry Bergh, Jr., in the face, while in the exercise of his duties as agent of the Society for Prevention of Cruelty to Animals. Mr. Bergh's injuries are serious, and warn us to "move careful" whenever we undertake to do good to men or mules.

This is what Bayard Taylor once wrote to a brother poet: "I shall write poems as long as I live. Moreover, I shall write as conscientiously, as fully and as joyously as if I were the most popular poet in the world. The faculty is the best part of my life; recognition is cheering, but not necessary to its existence."

Pleuro-pneumonia, now prevailing among cattle, affects the milk most unfavorably. Dr. John Habershaw, a leading microscopist in New York, has examined the milk from a cow affected by the disease, and found it to contain a large amount of *bacteria*, a low form of life that is found in decomposing matter.

Bret Harte is in England, and in great danger of being caught up by "society" and put in a gilded cage as a lion. On the 15th inst. there will be an entertainment given him as "an acknowledgment of the delight which his writings have afforded the English reading public." The chair will be taken by the Earl of Rosebery.

Yakoob Khan has written to the Viceroy of India that Shere Ali, his father, died on the 21st of Feb. There has been a violent faction fight among the different claimants to the throne of the old Ameer, and Yakoob Khan is reported to have come off victorious. He is a stronger man than his father, and the ablest among all the pretenders.

Sir George Campbell, a son of Lord John Campbell, Chief Justice of the Queen's Bench, came to this country to look us over, and then he went up to Kirkcaldy, Scotland, lately, among his constituents, and gave them his very liberal impressions of America. He thinks we would like to privateer on British commerce if we could get a chance.

If this warm weather continues you will see the tramp crawling out of his hole and sunning himself, preliminary to an all-summer shamble from one back-door to another. But he will have to walk carefully. The wily legislators are setting traps for him. Connecticut has got pretty well along toward a law for sending vagrant beggars to State-prison.

The question with old Virginia is whether a United States judge can bring her judges into his court and sentence them for anything whatever. Judge Rives, of the Federal Courts, is proposing to arrest and try some of the Virginia judges for excluding negroes from their juries. Those little judges are standing on their dignity, and the sons of Virginia are yelling, "We guess you don't know who we are."

Russia has a great deal to disturb her just now. There is the plague and the consequent interruption of trade and travel. The Nihilists and other social malcontents are desperate and daring. They resolve on the death of offending officers of the Government, and the decree of blood is carried into execution. At Kieff the gendarmery broke into a Nihilist printing-office and had five of their number killed and wounded by the persons in that establishment.

There is an old gentleman in Mississippi with the plebeian name of Davis, whom the whole South is pretty well agreed in worshipping as a hero and chevalier. Up in Michigan there is another old gentleman who chops away at Jefferson D. as with a lumberman's axe, and calls him a "double-dyed traitor." That is not exactly as it should be. It tempts the devout Confederate Senators to say things they are in no haste to have go on the record.

The results of the French census of 1876 have been published, and they show that the population of that country has been increasing at the rate of nearly one-half of one per cent. per annum. The census tells us that almost 19,000,000 persons live by agricultural pursuits: nearly 4,000,000 by commerce: over 3,000,000 by manufactures: 1,500,000 are in the professions, including the police. Of persons who live exclusively on their revenues there are over 2,000,000. The army is not counted in these figures.

The American Fish Cultural Association has just held its eighth annual meeting in New York City. It listened to papers on the whitebait—a toothsome little fish which has just made its appearance in American waters; on the brook trout; on stocking our waters with all kinds of food fishes; on a uniformity in game laws: then it sat down to eat beef and all the good things that come from the sea. The worst enemy of the small trout is not the little boy with a pinhook; it is a large bug like a locust, says Mr. D. McGroom, of Brooklyn.

E. V. Smalley, who has been making a special tour of political observation in the Southwest, says in his summary of Southern feeling: "Find what a Virginian or Georgian is thinking on any question of national politics, and you need not ask what a Louisianian or Texan is thinking.....The Southern Republican will have a powerful influence in nomi-

nating a candidate for President, but will be of no account whatever in helping to elect him. There is not a ghost of a chance for securing a single electoral vote from the South for the Republican nominee."

Elihu Burritt, the philanthropist, sometimes spoken of as "the Learned Blacksmith," died at his home in New Britain, Conn., on Thursday, March 6th. He was born in that town Dec. 8th, 1811. That he could "toil terribly" may be seen from entries in his diary like the following: "Monday, June 18th, 1837: Headache; forty pages Couvier's Theory of the Earth," sixty-four pages French, eleven hours forging. Tuesday, sixty-five lines of Hebrew, thirty pages of French, ten pages Couvier's Theory, eight lines Syriac, ten ditto Danish, ten ditto Bohemian, nine ditto Polish, fifteen names of stars, ten hours forging."

France in a ferment, with a prospect of the new Ministry going to pieces. This has not deterred the Committee of Inquiry from reporting in favor of impeaching the Ministry of May 16th. The radical attack upon the management of the police was so well grounded as to compel the resignation of M. Marcère, the Minister of the Interior. M. Leon Say, the Minister of Finance, an old clerk of the Rothschilds, and a sort of Wall-St. fellow anyhow, is alleged to have imparted valuable information to the speculators in stocks. His resignation is looked for. In the case of a dissolution M. Gambetta will have to take the place of M. Waddington and head the new Cabinet.

J. W. Forney, who remembers everybody, says of Horace Greeley: "All his own newspaper experiments were financial misfortunes till he started the *Log Cabin*, on the 2d of May, 1840. He was deeply in debt; but the success of that campaign paper was such that by the end of the contest, when Harrison and Tyler, the Whigs, were elected President and Vice-President, the genius of Horace Greeley had grown into a power, and the incomparable *Tribune* was built on the platform from which that saucy, bitter, witty, party hornet had darted its stings. The *Log Cabin* astonished Greeley and startled the Democrats. It was printed for the election campaign, at fifty cents, and it reached a circulation of over one hundred thousand.

Archbishop Purcell, of Cincinnati, has been acting as a sort of savings-bank for the devout Catholics in his diocese, and now that branch of an infallible church has, in commercial language, failed, with liabilities amounting to \$6,000,000, and assets, after excluding church property, \$100,000. The number of unfortunate depositors is 11,000, and a good many of them feel like suing somebody. The Archbishop seems to have been a mighty poor business man, no better than a sieve, in short; kept no regular accounts, and can't tell what became of the money. Being neither a married man nor a polygamist he is above the suspicion of keeping from two to seven establishments. The more reasonable conjecture is that the good man looked upon the money as church property and spent it for the glory of his religion.

"One thing," says the *Nation*, "must be said of the late Congress in the way of praise, and it will cover a good many sins. It has been answerable for few or no jobs, or votes of public money in aid of private ventures. Its worst acts have had at least a flavor of public spirit. The lobby has never since the war been less powerful or less successful, or Washington society and municipal government freer from the odor of corruption. For this, too, the President and Cabinet are entitled to a large share of praise, and it ought to be heartily given. No matter what may be said of them, it cannot be said that they have, directly or indirectly, supported or countenanced any disreputable scheme, or that any doubtful person has been able to boast their friendship or connivance in getting money out of the Federal or city treasury."

The XLVth Congress, having died without making the usual and necessary appropriation for the Legislative, Executive and Judicial expenses of the Government for the fiscal year ending June 30, 1880, and also for the usual and necessary expenses of the Army for the same time, the President has been obliged to call an extra session of the XLVIth Congress. These bills might have been passed had it not been for the Democratic House, which loaded them down with partisan measures of its own. The next Congress will be preponderantly Democratic in both branches, and we may look to see the Democrats trying to bring the President to their terms and compel him to sign their political measures for abolishing test oaths and Federal Supervision of elections at the South. The Extra Session begins on the 18th of March.

The German Reichstag very naturally wants to hold its tongue of its own accord, if it has got to hold its tongue at all. On the 4th it had an angry debate on the Parliamentary Discipline Bill. Prince Bismarck said, "The Government had hoped to find energetic support in combating Socialism; but it had been mistaken." Herr Lasker appealed to the House to reject the bill, and held firm to the principle that nobody must be allowed to touch the Reichstag's solemn right to make its own regulations for the maintenance of its dignity. In conclusion, Bismarck said, "We are entitled to have an opinion as well as the Reichstag, and should be bad patriots if we acted in opposition to

the dictates of our conscience." The Reichstag showed its opposition to the bill by refusing to refer it to a committee, and finally rejected it entirely.

What is called the Associated Press comprised originally, in 1837, the *Express*, *Journal of Commerce* and *Courier and Enquirer*, and was organized to procure and exchange ship and harbor news. Other New York papers were taken into the partnership from time to time, then the association stopped growing and began to sell its news to the outside press; and, as its list of customers increased, local associations were formed all over the country. The members of the Associated Press are now the *Express*, *Journal of Commerce*, *World*, *Tribune*, *Sun*, *Herald* and *Times*. The expenses of the present body, exclusive of telegraphing, are \$500,000 a year. The daily expense of cable news is from \$200 to \$500. These seven papers bear the bulk of the expense, and while they furnish news to customers at from \$15 to \$250 a week, their own expenses vary from \$300 to \$1,500 a week each.

On the 18th of March the Southern Democrat comes to the front in our National halls of legislation. He will come full of the memories of the war and of wrong suffered at the hands of the Republican. He will come back with the latent assumption that he and the old slave-farmers are the rightful governors of this country. He will come with a settled purpose to spend the national revenues in a manner to get even with the North. He will find the Executive and the Judiciary against him, and the man who trounced him once will be able to trounce him again. The Greenback or National element is one thing likely to come in and upset his calculations in Congress. We may believe that he is wrong enough to make a hard fight with the President by withholding necessary appropriations. But stand the storm, it won't be long before we shall have a new census and a new distribution of Congressmen, and then we shall see the old slaveholding Democrat relegated to the back seats and comparative obscurity.

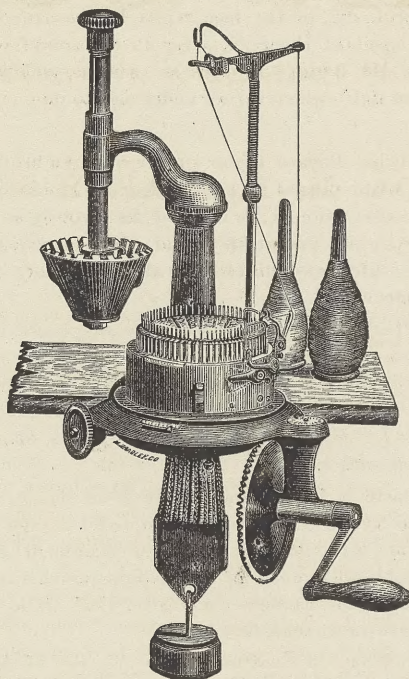
Ernest Morris, a daring American naturalist, is far up the Amazon among the rubber-gatherers, collecting orchids and anything new in natural history. In a letter to the *World*, dated Dec. 29, he writes of an excursion he took away from the river. "We paddled slowly up the stream. Alligators were very numerous, some lying at full length on the white sandy beach, others swimming in the ingarape. As we advanced the forest grew lofty and dense, and great trees threw their branches across the stream. Epiphytes clung to the limbs, and tilandsias (Spanish moss) and bromelias nestled in the forks. No sunlight ever enters the dismal woods; the ground is strewn with fallen trees, and the smell of decaying vegetation greets you on every hand. Cord-like sepoy hang from the rows of tall trees and passion-flowers cover the thickets. I know of nothing more dismal and melancholy than a tropical forest. A profound stillness, which is oppressive, reigns throughout the woods, broken only by the harsh notes of parrots. No sweet-singing birds are ever found here, and but few sweet-smelling flowers."

Good reason, Mr. Beecher thinks, for the Chinese not assimilating with us: In the first place, we only court them with kicks and cuffs; we tax them unjustly; we have a law to prevent their becoming voters. Why is it noble, he wants to know, for an Irish girl to save her money and send it home to Ireland, and mean for a little brown Chinaman to save up his earnings and send them home to his country? "A Chinaman works cheaply because he cannot get more. He is just as willing to get \$2.00 a day as an Irishman. He would be very glad to. But he comes over a green hand, he does not speak in our language, is unaddicted to our forms of industry, and until he learns them he is obliged to take the condition of all un instructed laborers—a low rate of wages. He is able to live on 90 cents where an Irishman cannot on \$2.00. Why? Because the whole brood and breed whence you and I came since the days of Caesar have been such enormous eaters of flesh and enormous drinkers of everything stimulating, distilled, or vinous, or fermented. The Chinamen, on the other hand, are by nature a temperate people."

President White, of Cornell, has been talking at John Hopkins University, on the idea of having a better and special education for our would-be statesmen and legislators. He thinks a law-maker ought to know something. "We think so then, and we thought so still." Touching this the *Nation* dryly remarks: "After Mr. White has caught his young men and instilled all his useful knowledge into them, and qualified them to be wise and thoughtful statesmen, two very important questions will always remain to be disposed of: Whether politics is a sufficiently attractive career to induce them to enter it, and whether, if they wish to do so, their acquirements will be of any use to them in securing an admittance? With regard to the first, the attractiveness of politics may be largely a matter of taste: with regard to the second, we can imagine no more serious obstacle to a man's successful entrance into politics in this State than a careful preparation in political economy, law and Social Science." If he is a Republican he must understand the exact relations of the Administration to the Custom-House, and if he is a Democrat he must know all about the organization of the General Committee of Tammany Hall.

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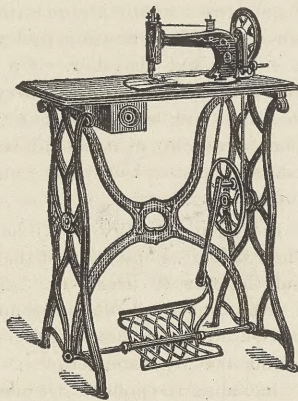
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9.05 A.M.	5.25 P.M.	Walton	11.40 A.M.	3.20 P.M.	
9.05 A.M.	6.45 P.M.	Sidney	9.50 A.M.	1.30 P.M.	
11.00 A.M.	8.00 P.M. Arr.	Norwich	8.30 A.M.	1.15 P.M.	
8.15 P.M.	8.30 A.M. Dep.	Community	7.20 P.M.	9.49 A.M.	
6.34 P.M.	11.47 A.M.	Oneida	3.17 P.M.	9.30 A.M.	
6.45 P.M.	12.00 M. Arr.	Oneida	3.00 P.M.	9.30 A.M.	
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